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Dr. Radin's paper, in the present issue, on High School Texts in Latin has been much in my mind, ever since I was privileged to see it in advance of the last annual meeting of The Classical Association of the Atlantic States. Mayhap it has had a special fascination for me because I have myself had a part, for better or for worse, in producing three High School texts in Latin, which can hardly be entirely guiltless of the sins which with so much earnestness Dr. Radin has charged against High School texts in Latin.

It is a familiar device of the preacher, when discussing the hatefulness of sin, to include himself in the category of miserable sinners. In Sermones 1.3 Horace seeks to persuade us all to be charitable in our judgment of others. Yet he begins with a horrible example of the very vice he means to condemn, in the vivid picture of the failings of Tigellius Sardus. He knew that some, at least, of those not themselves assailed would take delight in this portrayal, and so would be led to read on and on till, ere they knew it, they were brought face to face with the real teaching of the Sermo. Dr. Radin has an equally effective, though at first blush, contradictory method. He praises at the outset the editor of the High School text in Latin as "if scholarship and experience are tests, . . . in nearly every instance admirably, and sometimes eminently, fitted for his task". Having thus got the ears of the editors of High School texts in Latin, he presently charges them with including in their Introductions perfunctory essays, "prepared with a hasty eclecticism", on subjects about which they have no independent knowledge, and on which they would decline, if invited, to write a treatise.

However, I am not very greatly concerned at present with this inconsistency. I turn rather to Dr. Radin's declaration that certain matters should be omitted entirely from the Introductions of editions of Latin authors meant for use in High Schools and that, for information on these topics, the pupils should be sent to the accessible books of reference <from which the editors have themselves constructed their very inadequate essays>.

But are the books of reference easily accessible? I doubt it. In 1908 I spent a month in a lecture tour of the Middle West. At more than one small College—note the word College—the professor of

Latin or of Greek took me to the classical shelves in the College library: in more than one such case the entire classical library of the College would suffer decidedly by comparison with the collection of classical books, to say nothing of periodicals and dissertations, possessed, to my knowledge, by individuals by no means wealthy. I came back with the feeling that some at least of our Colleges were setting their classical teachers at a task which we are to associate rather with ancient Egypt—the making of bricks without straw. I gained also an added respect for the classical workers in the smaller collegiate centers—men and women who, with no equipment worthy the name supplied to them by their Colleges, far removed from the book-making and book-selling centers of the country, and prevented by the smallness of their stipends from obtaining for themselves a large private collection of classical books, nevertheless in many instances not only teach effectively but make substantial contributions to classical scholarship. I wondered, finally, whether the teachers in the East, in College and in School, had been utilizing, with any approach to full effectiveness, the treasures to which they have such easy access.

I question, then, whether books of reference which the editors of the School texts have used so ineffectively are after all so very accessible, at least to the pupil for whom the High School text in Latin has been made. Indeed, I should myself say that the tradition which has governed and still governs the making of such texts had its origin in the very fact that the books to which Dr. Radin refers were not and are not accessible. Where is the pupil to get them? in the School itself? Granted that the High School library contains them: what chance has the pupil to consult them there effectively, particularly if all the pupils essay to use the one or two copies that at most the library is likely to hold of any given book? One might also ask what chance the pupil has of using these books—granted their accessibility—with less ineffectiveness than that which marked their use by the editor, who "is in nearly every instance admirably, and sometimes eminently, fitted for his task"?

But let us think now rather of the pupil at his home, as he seeks to prepare his lesson there. I have never had much sympathy with the idea ex-

pressed by Professor Greenough, in the preface to his edition of Horace's Satires and Epistles, that "college students sufficiently advanced to undertake Horace, ought no longer to get and recite lessons, but to study the literature, and understand and enjoy it". If I remember correctly, a reviewer said that the College student ought to have learned how to get lessons. To me getting lessons and reciting them (by action, if in no other way) seems one ever-recurring business of life. This is why I have never been able to accept wholly, it at all, some recent declarations that in the early stages of Latin study the pupil should not be allowed, much less required, to attack any new work at home. A charge repeatedly brought against current American education is that it fails to help the student to develop initiative. I fail to see how initiative can be developed by a pupil who attacks, in his most impressionable years, only the things that have been worked out fully for him, so that in essence he merely repeats, and develops nothing ab initio, and has no chance to learn from those most effective means of learning, one's mistakes. All this is strictly germane, though it may not seem so, to Dr. Radin's paper. I watched with the utmost interest the High School and College work, in Latin and Greek, of a boy not in any way by inclination a Classicist. He had access, in his own home, to an excellent collection of Greek and Latin books, including the easily accessible books of reference. As I watched him, I realized, as never before, how helpless are the pupils who have at hand but the single edition of Caesar or Cicero or Vergil, etc., supplied to them by the High School. I learned then, if never before, that one reason, a very important reason, for the meagerness of our pupils' knowledge of Latin and of Roman things lies in the fact that books on Latin matters are to them largely inaccessible, especially in those hours in which they study at home. To offset those opportunities of learning a modern foreign language which come to the pupil from the chance to talk in that language with others, in everyday life, in a real way, about real things of real life, and from the chance to use newspapers in those languages, to travel in the countries where those languages are used, etc., the pupil of Latin needs plenty of books—the books that as a rule he never sees.

With the concrete criticisms of High School texts in Latin made by Dr. Radin I could easily bring myself to agree in large part; if I again perpetrate such a text I will (and shall) keep his paper ever by my side as I work out the book. With the expression of one conviction, of many years' standing, I close. The number of pupils in School and College who are willing to read Introductions and Commentaries is large; the number who really read them is also far from small. If such parts of editions, whether meant for School or for College, are really helpful, if they give the things that the

student needs, and put those things in the proper way, they never lack readers, even if voluminous.

I trust it will not seem ungracious if I say that I should like to see Dr. Radin produce a book on the lines laid down in his paper. Addresses to classical teachers frequently stop at the very point where they should begin. When I hear a burning exhortation to teach the Classics as literature, to make them stand always in vital relation to life, I find it hard not to cry out *maxima voce*, 'Show me the way in these matters. Have I not fancied all these years that I myself have taught the Classics as literature, and that I have made them stand in vital relation to life?' I cannot believe that, in reacting thus to such addresses, I am unique—a circumstance which may account in large measure for the real or apparent ineffectiveness of appeals to be born again out of trespasses and sin, and the real or apparent futility of discourses about method. Appeals and discourses are alike too general; they should be made far more specific, far more concrete—unless, indeed, we are prepared to admit that methods are after all incommunicable, and that the power e.g. to teach the Classics as literature cannot be transmitted by exhibitions of concrete ways in which it has been done.

C. K.

#### HIGH SCHOOL TEXTS IN LATIN<sup>1</sup>

It is quite settled that with the educational revolution which is sweeping down upon us, Latin will be abolished, wiped out, made to be as though it were not. Our vocationalistic brethren have seen the Mene Tekel very plainly indeed. And if classical scholars do not in general feel the joints of their loins loosed and their knees smiting one against another, it is because that gentry is notoriously blind.

To be sure, there is, perhaps, still a chance for us. It may be that the prophecy of ruin and desolation is conditioned as was that other prophecy familiar to High School students—*totius urbis atque imperi interitum appropinquare nisi di immortales omni ratione placati suo numine prope fata ipsa flexissent*. Haply we may yet succeed in placating the immortal gods.

Indeed, unless they are very unreasonable, these immortal gods, they ought to be to no slight extent already placated. A great deal of activity has been directed to the improvement of methods of instruction, and to the enrichment of the substance of instruction in Latin and Greek, and we may indulge ourselves in the fond hope that these efforts have not been in vain. In spite of all the symposia at which Latin is solemnly dirged out of the educational universe, it still remains a fact that much more Latin is taught and that it is much better taught than it was a generation ago, and a gener-

<sup>1</sup>This paper was read at the Seventh Annual Meeting of The Classical Association of the Atlantic States, at Baltimore, May 2, 1913.

ation of men is not a long time—as we all know from Aristophanes.

Since these things are so, the following strictures upon certain ingrained habits will not, I trust, be taken as an additional fling of asses's hoofs at a decrepit lion, but simply as an attempt at currying slightly a very live lion possessing a most majestic roar.

It has always been the custom to make part of the instruction in most languages, particularly in Latin and Greek, consist of the intensive study of certain so-called 'texts'. These texts are, of course, actual books written at a certain time for vastly other purposes than to serve as school-exercises. By the careful analysis of these texts it is hoped to give the student a command of the words used, a knowledge of the life depicted, and the secondary moral effects of a rigid discipline in grammar. In Latin and Greek the first two purposes were somewhat more prominent a hundred years ago, when larger amounts were read. But from time to time the quantity required to be mastered has become less and less. Honest men could consent to such a reduction of the task imposed on them only by demanding a closer and more exact study of what was left—and that involved an increase of the grammatical discipline.

It is doubtless true that the existence of discipline and the efficacy of grammar to provide it are still controversial matters, but then there are so few educational subjects that are not controversial matters. At any rate, both are assumed for the present, since it is every one's inalienable right to set the conditions of his problem.

The grammatical training consists of two parts. (1) The pupil is required to prepare for himself at home the translation of a selected portion of Latin. To do this he must determine the grammatical relations of all the words from their inflections and from such collocations as his experience has taught him to recognize. (2) He must classify most of the mode and case relations according to a set scheme: e.g. he must distinguish between the means, cause or manner uses of the ablative, between infinitives complementary or substantive, etc. All this requires a certain nicety of observation and a certain revolving of ideas that cannot fail to produce a healthy mental activity. In our present standardized course, the text-books in Latin contain four books of Caesar's Gallic War in the second year, six orations of Cicero in the third year, and six books of Vergil's Aeneid in the fourth year. Many of these text-books are available, each published by a different firm and edited by some well-known scholar.

As far as the editor is concerned, there can be no question that, if scholarship and experience are tests, he is in nearly every instance admirably, and some-

times eminently, fitted for his task. What faults there are in existing books are due to wrong traditions and not, in appreciable degree, to deficiencies of individual editors. It may further be said that the illustrations that follow will be drawn wholly from editions of Caesar and Cicero. Many of the points urged do not apply at all to editions of Vergil. However, the fundamental criticisms are meant quite generally and apply to editions of Vergil as well as to those of Homer and Xenophon.

An edition of Cicero happens to lie before me, very recently issued and prepared by highly trained and practical scholars. It contains just the six required orations. The book has 358 pages. Of these the introduction takes 43 pages; 110 pages are given to the actual Latin text, from which there must be deducted about 9 pages of explanatory matter in English in the body of the text; the notes occupy 95 pages; 109 pages form a vocabulary or special lexicon for this edition. That is to say, less than 28% of the book is devoted to what the pupil is actually to read, and 72% consists of means to help him read it.

There is no need to pile up statistics. The proportion indicated is maintained for most school editions. In twelve books examined the amount of space given to the text constituted but 20 to 30% of the whole book.

In the forty-three pages of introduction in the particular edition referred to above we find a sketch of Cicero's life, an account of Roman government, some brief remarks on the topography of the forum and a still briefer notice of oratory in Cicero's time. With some slight variations, these are the usual contents of introductions in editions of Cicero and, *mutatis mutandis*, of the other school authors.

If the editors of these books were asked to prepare treatises on the matters referred to, to wit, Roman history, Latin literature, constitutional law, development of oratory, Roman religion or military tactics, they would very properly decline to assume tasks for which they could make no adequate preparation. As a matter of fact there are few subjects in any field of research that are quite so full of debatable questions as just these, which are the necessary and inevitable contents of these 'introductions'.

Now, judged as information, this matter must above all be accurate. Is the average editor of High School text-books in a position to guarantee its accuracy as the result of his own researches? It is no reflection upon him to say that he is not, that he has not the leisure to undertake the special researches that would be necessitated. He will accordingly select and summarize from various manuals and reference-books. How thoroughly he does this will depend upon the importance he attaches to Introductions.

Unfortunately it is only rarely that the matter seems to be considered of capital importance. In the back of the editor's head is the well-grounded conviction that the pupil rarely, if ever, reads the Introduction, and that, when he does, it is under compulsion as a lesson to be gotten, and that he will do no more with it than memorize such individual facts as may be asked of him in recitation or written examination. The consequence is that Introductions are prepared with a hasty eclecticism that makes errors almost inevitable, and these errors are by no means always trivial. If, however, we waive that point, it does not appear that any possible gain can accrue from sending pupils to such very inadequate essays. If it is important that the pupil shall get this information—and it is of the highest importance—, why can he not do the very thing that the editor did, i.e. consult the easily accessible books of reference and so train his judgment in selecting and his power of expression in reproducing the facts he will find there?

As far as the text itself is concerned, little can be said. If it is clearly printed and without typographical errors, it meets all reasonable requirements.

It is in the Notes that we may expect to find the chief personal contribution of the editor, the fruits of his scholarship and experience. Just what are 'Notes'? We may use English works as illustrations. Notes are necessary, not only for authors in a foreign language, but also for English authors studied in schools. Nearly always, the English writer studied possessed a range of knowledge and a command of words considerably beyond that of most of the readers for whom the book was originally designed—altogether beyond, therefore, that of High School students. For the latter, accordingly, the various references to literature, history, and mythology must be explained and the unusual words must be defined. Generally, that is done briefly and accurately.

Why does the Latin student need more? Because, we are told, the text is so difficult that, without hints about the relation of the various words and suggestions about the rendering of many phrases, he will be unable to understand even the individual sentences, much less appreciate the book as a whole. If it is objected that texts of such difficulty should not be given to students till they can handle them, the retort is ready that there are no others.

Then the question presents itself: What help shall be given? A balance must be struck between the *nimum* and the *parum*. Not so much should be given as to pauperize the pupil's intellect, not so little as to cripple his endeavors and overwhelm him with the sense of helplessness. How does the editor solve this problem?

In matters of substance, his duty is nowise dif-

ferent from that of the editor of such books as Comus, The Ancient Mariner, etc. All references to persons, places, incidents and institutions that may be assumed to be unfamiliar must be explained. However, the editor's real and special business lies in the assistance he wishes to give the students in the translation of the Latin. As a type of how this is done, I shall again refer to the book mentioned before, and turn to the very beginning of it—the first two chapters of Cicero's Oration on the Manilian Law.

In the first place, the body of the text contains brief English summaries before each section, enough to acquaint a pupil with the general sense. Then, in the Notes, the two pages of Latin text have two pages of explanatory comments. These may be classified as follows:

(1) Translations, as follows: *frequens conspectus*, 'crowded assembly'; *amplissimus*, 'most dignified'; *ornatissimus*, 'most honorable'; *cuique*, 'all, every'; *rationes*, 'plans', 'scheme'; *ineunte aetate*, 'the beginning of my mature years'; *cum*, 'since'; *huius auctoritatem loci*, 'this place of influence'; *temporibus*, 'requirements'; *praetor primus*, 'praetor first chosen'; *auctoritatis*, 'influence'; *ad agendum*, 'to direct public measures'; *forensi usu*, 'practice in the courts'; *potissimum*, 'most of all'; *fructum*, 'a wider activity'; *singulari*, 'unrivalled'; *virtute*, 'merits'; *ducitur*, 'originates'; *vectigalibus*, 'tributaries'; *relictus*, 'left unconquered'; *laccessitus*, 'exasperated'; *pro necessitudine*, 'in view of the close relation'; *genus est eius belli*, 'the war is of such nature'; *agitur*, 'is at stake'; *requiretis*, 'you will seek in vain'. That is to say, about twenty-five words or phrases are translated outright for the student. Of these, fourteen are translated in the Vocabulary, exactly as they appear in the Notes, and four are translated there by common synonyms of the words used in the Notes. There remain about six translations for which any justification whatever can be made out. In the case of one of these, *fructum*, the translation offered is misleading, if not quite wrong.

(2) We find certain grammatical points explained: "*qui* . . . *defenderent*: relative clause of characteristic" (with full references to grammars); "*Mihi*: dative of agent with the gerundive"; "*qui* . . . *successerit*: . . . subjunctive because it is a dependent clause in indirect discourse. *Huius* is dative after it"; "*quibus amissis*: ablative absolute expressing condition"; "*a vobis*: used instead of the dative because the verb *consulere* governs the dative" (full grammatical references).

Of these six all but the last are syntactical constructions so common in occurrence that the ordinary student may fairly be charged with knowledge of them. Indeed, it is in recognizing just such constructions that the grammatical discipline spoken of above is to be gained.

Notes of this character are in no sense the peculiar property of this edition. They are typical. In other editions, fewer phrases, perhaps, are translated, and many more grammatical references are given, but the principle remains the same. The main difficulty lies in the fact that the Notes violate every purpose for which they are ostensibly inserted. If it is deemed advisable to make careful selection of English words part of the training in Latin, surely the pupil receives no training when, as shown above, the list from which he is to select is put in a Vocabulary and the selection is then carefully made for him in the Notes. Again, if recognition of grammatical categories is a useful drill, there is no good reason for relieving the pupil from that task.

And, finally, are these really the difficulties which a pupil reading Cicero is likely to meet? My own experience has been that in that first fine period of the Pompeian speech, a pupil is much more likely to be worried about the construction of the first clause with its postpositive *autem* in the second member than about adequate English renderings for *ornatissimus* and *amplissimus*. Surely, far more than translation of individual phrases the pupil needs, reiterated and continually re-applied, a general method of attacking such a sentence. He needs exercise, not crutches.

Most editions of Caesar naturally have vastly more complete grammatical references. Some go so far as to indicate in this way every instance of case syntax, even such recondite constructions as means or indirect object. It must be at once apparent that what ought to be a stimulating form of mental exertion becomes in this way a repetition of memorized facts, and that such a repetition no more assists the development of the pupil's mind than would the use of a printed translation. These Notes are, in fact, a grammatical 'pony'.

It is difficult to speak with moderation of the Vocabularies. First and above all, the existence of these vocabularies never had any real justification. Their preparation was always a *consilium deterius*, a concession to sloth. It is, to be sure, unconscionable to send a boy fresh from one year of Latin to such a book as Harpers' Dictionary and bid him pick out a suitable meaning from two or three columns of fine print. But I venture to think that he would have less real difficulty with the huge quarto, when certain mechanical details are made clear, than with the special vocabulary so carefully put together for him. In Harpers', he would, in the first place, find the various renderings unmistakably classified and only a very few English words in each class. What is the situation of a pupil who looks up *fero* in a 'Vocabulary'? He finds such things as the following: "*fero*: bear, carry, bring; tolerate, suffer, endure, meet; report,

make known, say, tell; bring forward, propose; obtain, receive; with *se*, betake one's self; *sententiam ferre*, vote". The meanings are, to be sure, grouped by semicolons, but no one will pretend that, for High School students, that is an adequate means of ordering this chaos. Many pupils are as likely as not to go away with the conviction that *fero* means 'meet' or 'say' in such sentences as He met his friend, or He says he will come. And all pupils will contemplate this list with a distinct sinking of the heart and shrinking of the flesh.

As a matter of fact, not only this list but all such lists are fundamentally incorrect. It is simply not true that *fero* has or can have half the meanings here collected. The most that can be said is that in certain very special associations and often only in a limited number of forms a Latin phrase containing *fero* may conceivably be rendered by an English phrase containing 'meet' or 'say'. But that is not the same thing as assigning that meaning to *fero*, and it is easier to explain that fact to a class than to distress an honest student with so many words for the same thing.

However, it is not in the least necessary to send an elementary pupil to a complete or fairly complete lexicon. All that is needed is one sufficiently large to include all the words he will be likely to meet in all his reading and sufficiently concise to render its use practicable for him. And such lexicons exist.

But if we are irrevocably committed to the special vocabulary, are we also pledged to turn each one of them into a miniature English thesaurus? The example of Professor Lodge's Vocabulary of High School Latin may be profitably pondered. In one edition of Cicero, seventeen English words are given for *facio*. Professor Lodge has the following: "*facio* . . . do, make, in many senses and phrases".

It will be urged that for the extension of the pupils' command of English it is helpful to present for each Latin word various approximately synonymous English words. If that be so, at least let that purpose be clearly manifest and let these synonyms be grouped together and clearly differentiated by appropriate typographical devices. For my own part, I feel very strongly that this presentation should come from the teacher in the class-room, and that when Professor Lodge's vocabulary gives for such a chameleon as *ago*, the following, "*drive, carry on, do, act*; then fig., *treat, discuss*. Of time, *spend*", it has really given the pupil more than a special vocabulary which, like the one before me, registers no less than thirty different renderings. These do not even begin to exhaust all possibilities, but they are quite numerous enough to make the choice of one of them a heartbreaking matter for the student.

It savors of arrogance to set forth what a school

edition should contain. However, it is perhaps easier to invite the reproach of arrogance than that of purposeless destructive criticism. An edition which I feel sure many teachers would welcome would be one that contained in its introduction, (1) a bibliography both copious and practical, (2) a certain number of facts absolutely essential to understand the author or the book, honestly given as facts to be memorized. It would contain essays on the life and genius of Cicero and on the government of Rome, when and if the editor has a contribution of his own to make to these topics.

The Notes would avoid anything that the Vocabulary can as well provide. They might simplify long periods by Latin paraphrases. They might render Latin idioms by several suggestive English ones. Perhaps they would in such cases confine themselves to giving the force of the passage and leaving it to the teacher to supply English versions. Grammatical assistance would be confined to rare usages or to niceties which the pupil cannot be expected to recognize readily.

If there is to be a Vocabulary, each word need have only the simplest and most general meanings attached to it. It is presumed that the school library possesses a copy of Roget's Thesaurus.

The suggestion has been made that there are Latin teachers who might be embarrassed by the meagerness of such an edition. I hesitate to believe it, but, if there are, the remedy is simple. Let them purchase, each one of them, a 'Handy Literal', and gallop securely on it from pay-day to pay-day.

MAX RADIN.

NEWTOWN HIGH SCHOOL, Elmhurst, New York City.

### REVIEWS

Greek Imperialism. By William Scott Ferguson. Boston: Houghton Mifflin Company (1913). Pp. 258. \$2.00 net.

Historians of the old schools generally considered that the history of Greece ended with the death of Alexander the Great. It is only within the last fifteen years that the three centuries with which the Pre-Christian era closes have come into their own. Mr. Ferguson's brilliant researches in the documents of Hellenistic Athens have not only restored order out of chaos, making the connected study of that period possible, but have also contributed most to the later history of 'shining Athens'. In his Lowell Lectures, which he has now published under the title of Greek Imperialism, he maintains the thesis that the age of Pericles was but the youthful bloom of the science of government. The vigorous maturity came in the days of Macedonian supremacy.

To the Macedonian age we owe much. In many ways it is surprisingly like our own. The Balkan States were then making and unmaking alliances with as much hearty unconcern and as little justi-

fication as in our own day. The struggle for supremacy by sea was constantly going on. Dreadnoughts and super-dreadnoughts were being built, and some of the kings were up-to-date enough to have part of their navy on paper.

In spite of the fact that all the world was an armed camp, science, philosophy and education were developing as never before. In the world of thought it was essentially an age of criticism. The old religions had been weighed in the balance and found wanting. New gods were being imported constantly from the East and placed for a time in the councils of Olympus. These eastern importations were not merely made to satisfy their craving for some new thing to replace the older outgrown polytheism, but were also due to a "failure of nerve", as Gilbert Murray puts it. Interesting support for Professor Murray's phrase is found in the frequent use of the pejorative *-κτος* suffix found so frequently in the writings of the speculative philosophers of the later age.

In the science of government the city state and its hegemonies had failed in the test of imperialism to which Athens, Sparta and Thebes had come in turn. Students of political science were busying themselves with constructing ideal states, failing, however, to read the lessons of the past or wilfully disregarding them, and utterly overlooking the possibilities of future growth and development. Into the chaos of petty quarrels and disputes of the financially impoverished and politically bankrupt city states came the dominant power of Macedon. It remained for Alexander the Great to cut the Gordian knot of reconciling his kingship over the old city states by securing apotheosis for himself. Since he was rated as a god, those peoples which had the spirit of democracy bred in every fiber of their being could yield him an obedience which could never be given to king or tyrant. Mr. Ferguson has already stated this hypothesis elsewhere but he has elaborated it in greater detail in this book. While one may hesitate to accept the theory without reserve, it is very difficult to formulate any definite objection to it. In Asia and in Egypt there was of course no opposition, for the divinity of the ruler was unquestioned. Any other basis for kingship would have been unsafe as well as undesirable. It was the importation of the idea into Europe which was the achievement of Alexander. Perhaps the readiness with which the Greek world accepted the idea in the third century was due to the influx of oriental religions, and more particularly astrology, after the conquest of Asia. It was a common doctrine of the East that monarchs were destined to astral immortality (Cumont, *Astrology and Religion*, 179), and the spread of this belief in Greece reconciled the Greek cities to the divinity of the kings in a way that would have been impossible if the old religion were still strong in the hearts of the people.

Divine honors, however grudgingly given, were granted to Alexander by the Greek cities, and that divinity 'which doth hedge about a king' as well as imperial Kaiser runs in an unbroken line from the present day to the fourth century before Christ. It goes back, indeed, much farther than that, but the continuity is broken by the golden age of democracies.

One can find little to criticise in Mr. Ferguson's book. If a second edition is called for, more space might well be devoted to the growth of imperialism, a topic which is rather scantily treated. Themistocles and the Delian confederacy receive but a few lines in passing. A paragraph could very well be devoted to the Greek colonial system. The policy of the farseeing merchant-princes of Corinth in endeavoring to bring their colonies in submission to the mother state is sufficiently modern to deserve notice. In the second lecture Mr. Ferguson, using the funeral speech of Pericles as his text, devotes most of the time to a study of the inner workings of imperial Athens. Statistics have seldom been turned to better use, and we recommend this chapter to every student of political science. One casual remark deserves to be handed on:

"It is estimated that upwards of two thousand Athenians had to memorize the words and practice the music and dance figures of a lyric or dramatic chorus every year. Hence, a normal Athenian audience must have been composed in large part of performers, a fact which students of Sophocles and Aristophanes would do well to bear constantly in mind.

The third lecture opens with a brief sketch of Sparta at home. Here again the lecturer digresses, but perhaps with more justification. In a most instructive way he shows how Plato and Aristotle misunderstood their age. If Aristophanes made the innovations in the dance the cause of the decline of Athens, and Plato ascribed it to the drama, what hope has modern society for the future? Plato could not interpret the past nor could Aristotle. The former, by his hatred of democracy, and the latter, by his hatred of imperialism, managed to construct ideal constitutions which remain ideal only because they have never been tried out.

More than half of the book is devoted to the Hellenistic age, and Mr. Ferguson's own researches in this period enable him to speak with more than usual authority. His treatment of the Lagids, Seleucids and Antigonos Gonatas is brilliant. One who has had occasion to study the mass of intrigue and kaleidoscopic combinations which constitute the history of the Diadochi cannot fail to be impressed with Mr. Ferguson's masterly use of historical aposiopesis—if one may call it so—in handling these last three topics. Any summary of these suggestive chapters would be inadequate without unduly prolonging this review, and the reviewer sincerely hopes

that his reader will go to the book itself and read these chapters—if no others—for his own enlightenment and the broadening of his historical perspective.

PRINCETON UNIVERSITY.

ALLAN C. JOHNSON.

Handbuch der griechischen Laut- und Formenlehre. Von Hermann Hirt. Zweite umgearbeitete Auflage. Heidelberg: Winter (1912).

Griechische Grammatik. Von Karl Brugmann. Vierte vermehrte Auflage, bearbeitet von Albert Thumb. Müller's Handbuch: zweiter Band, erste Abteilung. München: Beck (1913). Pp. xx + 772. 16.50 Marks.

Hirt originally intended his book as an introduction to comparative grammar for classical scholars. By translating all the Greek words cited he has made the new edition easy reading for students whose knowledge even of the classical languages is not very extensive. This improvement and others of similar nature account for the greater part of the increase in bulk from 464 to 652 pages.

Very welcome is the increased attention to the ablaut system as it appeared to the Greeks themselves (pages 140-152 of the new edition, 105-107 of the old). It is a mistake, however, to bring down to historic times the author's distinction, rather vague at best, between the reduced grade and the nil-grade. Surely *βαλεῖν* and *ῥαθεῖν*, which are listed as reduced grade and nil-grade respectively on page 144, must have belonged to the same category in the Greek linguistic consciousness—as they did from the beginning, in the opinion of many scholars. Other topics whose treatment is notably improved are the modal forces (*Aktionsarten*) of the Indo-European present, aorist, and perfect, and the history of the Greek future.

Thumb's revision of Brugmann's grammar consists chiefly in bringing the work up to date. He wants the reader "to hear Brugmann's own words even in the new edition". It is apparently for this reason that the syntax is still separated from the accidence, although Brugmann himself, in his *Kurze vergleichende Grammatik* (1904) and the second edition of the *Grundriss* (vol. 2 part 2, 1911), has combined the two topics with advantage to both. Consequently one must say what has scarcely been said before of Brugmann's Greek grammar: in one respect this latest edition is not abreast of the best scholarship of the day.

Otherwise Thumb's work is altogether satisfactory. Particularly noteworthy is the increased attention paid throughout the book to Hellenistic Greek.

Three new chapters have been added at the end of the volume. The one on incomplete sentences might have been spared. The most valuable part of the brief treatment of word-order is based upon Kieckers's recent investigations. The discussion of

the rhythm and the modulation of the sentence suggests some extremely promising fields for investigation. In fact, the last seven pages of the text ought to be a godsend for more than one prospective doctor of philosophy.

Each of the two books retains its distinctive character in the new edition. Hirt is readable and suggestive, and, in the main, a safe book to put into the hands of a beginner, although one may sometimes regret the author's over-sanguine temperament. Not many scholars will care to read the Brugmann-Thumb grammar from cover to cover. Additional references to the literature of the subject and a host of recently discovered details make the new edition even more formidable than its predecessors. But if one wants to find out what is known about any given topic of Greek grammar he will turn first to Brugmann-Thumb.

COLUMBIA UNIVERSITY.

E. H. STURTEVANT.

**The Fusion of Stylistic Elements in Vergil's Georgics.** By Meta Glass. Columbia University Dissertation. Published by the Author: New York (1913). Pp. vi + 94.

The first chapter of this book (1-25) is a study of the Astronomical, Geographical and Literary References in the Georgics, with an attempt to determine the amount of Alexandrian influence. On page 5 it might have been noted that Hesiod advises the farmer to time his various labors by the rising and the setting of the stars; otherwise, the reader may get the impression that Vergil borrowed the idea from Varro, or from Aratus. And there is not much point in contrasting the use of astronomical references in such a poem as the Georgics with the lack of them in such a prose treatise as Cato's. The treatment of the 'literary epithet' is much more satisfactory. But *retinacula*, 1.265, hardly means 'staves' (15).

The second chapter (26-47) touches on the large question of the order of words in Latin, especially of the order of the noun and its adjective. "There are almost three times as many adjectives preceding their nouns in the first book of the Georgics as there are following them (472:166)". The explanation suggested for this ratio is: "the advantage of going from a less to a more specific idea, and the heightening of picturesqueness, which we discover in the poem, whether it be conscious or not".

The third chapter (48-68) discusses such 'euphonic devices' as alliteration, onomatopoeia, repetition and rhyme. One or two of the cases of 'onomatopoeia' can appeal only to persons who have an unusually keen sense of hearing. In the famous line, 1.389, *et sola in sicca secum spatiat harena*, "the unusual amount of alliteration of *s* and the opening spondee correspond to the measured soft crush of the crow's feet in the sand". And in 1.359,

*litora misceri et nemorum increbrescere murmur*, we are told to note "the *-scere* or *-sceri*, which has something of the light, rough sound of sea foam".

The fourth chapter (69-77) analyses a few special passages (1.311-334; 2.458-474; 4.559-566), and shows how "various stylistic means are interwoven for the expression of the thought". The fifth chapter (78-91), entitled Mental Processes, is mainly a study of Vergil's figurative language. *Duram hiemem*, 4.239, does not mean the bees' 'attack' (82).

The dissertation is a good one, as such things go, and it has the rather unusual advantage of dealing with a very interesting subject.

THE JOHNS HOPKINS UNIVERSITY. W. P. MUSTARD.

### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

- Saturday Review—Nov. 22, (Gilbert Murray, Euripides and his Age); Nov. 8, 15, 22, Juvenal at a Cabinet (note).  
School Review—Nov., Greek and Latin in the Schools of Belgium, J. G. Winter.  
Scientific American—Dec. 13, Baalbek the Mysterious, H. J. Shephstone (ill.).  
Scribner's Magazine—Dec., A Likeness: Portrait Bust of an Unknown, Capitol, Rome, W. S. Cather (poem); Sappho, Sara Teasdale (poem).  
Spectator—Nov. 15, (E. H. Minns, Scythians and Greeks); Nov. 22, Petronius Arbiter (trans. by M. Heseltine, Loeb Classical Library); Judaism and Roman Law (M. Hyamson, Mosaicarum et Romanarum Legum Collatio); Nov. 29, Apollonius Rhodius (Argonautica, Edited with Introduction and Commentary by G. W. Mooney).  
Times (London), Weekly Edition, Literary Supplement—Nov. 14, (Mackail, Virgil and Roman Studies, in Journal of Roman Studies); Nov. 21, Isles of Greece (J. S. Manatt, Aegean Days); Nov. 28, Stoicism (Edwyn Bevan, Stoics and Sceptics); Dec. 5, The First Romance of the Road (Petronius, with an English Translation by M. Heseltine).  
—Educational Supplement—Nov. 4, Latin in French Schools.  
Westminster Review—Nov., Land-Liberators Ancient and Modern, W. J. Acomb.  
Zeitschrift für Philosophie und philosophische Kritik—Nov., J. Baumann, Neues zu Sokrates, Aristoteles, Euripides (H. Ehl); F. Meiner, Platons Gastmahl, Dialog Philebus, Aristoteles Politik (J. Dörfler).

### THE NEW YORK LATIN CLUB

The next luncheon of The New York Latin Club will be held at Columbia University, in Room 327 University Hall, Saturday, February 7, at twelve o'clock, sharp.

Professor Walton Brooks McDaniel, Professor of Latin in the University of Pennsylvania, will read a paper on Pliny and Lake Como. The paper will be illustrated by many colored slides made from photographs which Professor McDaniel took himself.

The price of tickets for a single luncheon is 75 cents. Anyone desiring to secure a ticket is requested to communicate with the Treasurer of the Club, Dr. William F. Tibbetts, Erasmus Hall High School, Brooklyn, New York.

The last luncheon for the year will come on Saturday, May 23. At that time Professor Duane Reed Stuart, of Princeton University, will speak on Ancient and Modern Attempts to rehabilitate Personalities.